16:Bandelier E-4 (no date) 1880 NU7 Aztec NU7

651 tives to whom it was delivered.[307] If the gathering of tribute
489 thus required a set of officers necessarily placed beneath the orders of the military chieftain, another set was needed for its preservation and judicious distribution. If the one consisted of stewards dwelling outside of the pueblo, the other was composed exclusively of home-stewards. Every convoy was therefore "consigned" to a proper officer, whose duty it was to receive it and then abide the directions of his superiors as to its apportionment.[308]

643 We have already mentioned the "Cihuacohuatl" as the officer,
647 who was responsible to the council for the administration of the
651 stores and the proper distribution thereof, though he had beneath him another officer, to whom this duty was really and practically assigned. Torquemada and those who have followed his school, call this subordinate "great crop-gatherer," "Hueycalpixqui,"[309] whereas Tezozomoc and Durán apply to him the title of "man of the house of chests" "Petlacalcatl"[310] In both cases, however, he is represented as "chief steward," to whom all the others should render account. He superintended the distribution of the tribute,[311] and to him the kins came for their share—perhaps the largest of all. Unfortunately, we are unable to establish the principles upon which the division took place. All that we know is, that the tribe received one portion and the kins or "calpulli" the other, and that the "man of the house of chests," under whose eyes the distribution took place, afterwards looked to those stores, in particular, which were reserved for the tribe, i. e.: for the demands of the tribal government.[312] Therefore, the "man of the house of chests" frequently appears to be under the direct orders of the "chief of men," who could apply to him, more particularly, for such articles as were required for the exercise of tribal hospitality including gifts, and for displays of finery on particularly solemn occasions.[313] It is true that, as we have elsewhere shown, particular tracts of land, "tecpan-tlalli," were reserved among tributary tribes for the demands of the official

[307] *Tezozomoc* (Cap. X, p. 18). *Herrera* (Dec. III, lib. IV, cap. XVII, p. 138).

[308] *Tezozomoc* (Cap. XXXII, p. 51): "A los dichos pueblos fué un mayordomo para cobrar este tributo, como para todos los demas pueblos, que en Mexico havia un mayordomo, y otro en el mismo pueblo para mayor sugecion y vasallage."

[309] *Torquemada* (Lib. XIV, cap. VI, pp. 544, 545), copied by Vetancurt (Parte IIa, Trat. II°, cap. I°, pp. 370 and 371), *Clavigero* (Lib. VII, cap. X, pp. 408 and 409).

[310] Also by the *Codex Mendoza* (Interpretation to plates XX, XXI, etc.).

[311] See note 308, also *Tezozomoc* and *Durán*.

[312] This is so frequently mentioned by *Tezozomoc*, that I forbear detailed quotations.

[313] *Tezozomoc* ("*Crónica Mexicana*," sundry places, too numerous to refer to).

16:Bandelier E-4 (no date)1880 NU7 Aztec NU7

households,[314] still, on many occasions, whether festive or in the hour of need, the crops raised thereon would not be sufficient, and thus other stores were laid up and held for prudential reasons.[315] Over these stores the "Petlacalcatl" presided. This officer was, in all probability, appointed by the council, and he was accountable in the first place to the "Cihuacohuatl," who kept a register or list of the articles received as well as of their apportionment. These rude paintings on prepared skin, or tissue, have given rise to the fable that "archives" existed at the aboriginal pueblos of Mexico, Tezcuco, and Tlacopan.[316]

The stores required for worship and for the support of the "medicine-men" were, as far as the central or tribal "house of God" was concerned, also, taken from this tribute, and assigned to the "medicine-men" according to their need. But the bulk of the tribute, presumably, went to the kins, who apportioned it among their members, after reserving the necessary quota for their government and for worship. In this manner the proceeds of tribal association finally reached the individual,— not through the tribe unless he was an outcast, but through the kin,— and thus the latter again appears as the working unit of organized society, even in the vital matter of subsistence.

The procuring of subsistence, by means of warfare, is the widest field of tribal action known to aboriginal Mexico. It links together kin and tribe, and furnishes a *raison d'être* for the highest known form of tribal society — the confederacy.

After what has been said in this and the preceding essays, it is superfluous to recur, in detail, to the confederacy formed by the three "Nahuatl" tribes, of Mexico, Tezcuco and Tlacopan. Its "articles of agreement" have been stated elsewhere; and we know the prominent position, in a military point of view, occupied by the Mexican tribe in this partnership, formed, as it was, for the purpose of war and plunder. All that remains for us to emphasize is the fact, that this inter-tribal connection in the Mexican valley did not extend further than a tri-partite association for the aforesaid purposes. There was no interference on the part of the conquerors, in the affairs of the conquered, no attempt gradually

[314] "*Tenure of Lands*" (pp. 419 and 426).

[315] See the concurrent reports about the great drouth, while "Wrathy chief who shoots arrows heavenward" ("Montezuma Ilhuicamina") was "chief of men."

[316] This very interesting and important question will soon be fully discussed by a very competent authority. I consequently forbear entering into any examination thereof.